world that exists? Is there no world
of^spirit, of ^
material existences in which God and
the^pints of all, once
before flesh, live and move and have their
being ?
Were the present life the result of our
actions in a pre-
vious existence, the latter must also be the
result of the one
Preceding it And so, the process, when
logically pursued,
leads us back into the remotest
unremembered past. No
matter what intermediate causes or
agencies there may have
been for the cycle of snch births, we cannot
be satisfied to
stop with any of these, but should proceed
further and further
back seeking the very first *Cause* which
must have first
started the series. So there must be a
beginning for the mani-
festation of every self in the human body,
not as the result
^ a previous karma but according to the
mysterious un-
fathomable design and purpose of the
Supreme Being, the
Great First Cause. Why should not the
present life itself
be considered as the result of such design
an& purpose?
Belief in a previous life does not therefore
help us appreciably
to solve the mystery of human existence. We
see wonderful
infinite varieties of organisms in the
vegetable and the animal
^vorld, from a tapering thorn lying obscure

in a way-side
hedge[7] to a sweet-smelling rose blossoming as the queen of a
garden, from an insignificant crawling worm living under the
perennial risk of being trodden under foot, to a fierce, terror-
aspiring lion, the king of the forest. All these organisms
o-re designed 'each for a particular purpose and testify to
the majesty and. glory of the Creator. Why should not the
same be said of the creation of human beings in. infinite
varieties?

The opponents of re-incarnation look upon human life
SLS an. evolution, beginning in darkness, surrounded for months
by the pre-natal environment, and sustained from the mother's
^fe ; then born into the light and air of our common world
t0 spend a few years amidst the environment o*f earthly
^ky and field and human society, sustained by physical food;